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The World Scourge

A Treatise of Social Conditions

BY

I. B. TROUT

Editor and Joint Author of "Training the Sunday School Teacher"

Pure Thought, Clean Speech and Right Living Foster Progress and Civilization

[Inscription illegible I. B. Trout]

1915

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CONTENTS.

		Page
The Foreword		7
Introduction		9
	PART I—THE SURVEY.	
Chapter 1.	The Author's Purpose	15
Chapter 2.	The Scourge	21
Chapter 3.	A Word to Parents	35
	PART II—CONTRIBUTING AGENCIES.	
Chapter 4.	The Commercial Spirit of the Age	45
Chapter 5.	The Solicitor	53
Chapter 6.	The Cabaret and the Saloon	61
Chapter 7.	The Dance Hall	69
Chapter 8.	The Moving Picture Show	81
Chapter 9.	The Questionable Hotel	89
Chapter 10.	Other Causes	97
Chapter 11.	Other Causes (Concluded)	109
	PART III—THE REMEDY.	
Chapter 12.	Things that Have Been Done	121
Chapter 13.	Things to Be Done	131
Chapter 14.	Conclusion	143

THE FOREWORD.

The social evil, or sexual impurity, is so commonly spread throughout the whole world, that it is treated under the title, "The World Scourge," in this volume. The social conditions have been studied in a number of large cities, but mainly in one city that is typical of practically all others. Detailed account of vice conditions and methods has been avoided as much as possible. The aim has been to write in a manner to prevent the social evil from becoming the ruin of young men and women. The vice conditions are about the same in all large cities with the exception of a few insignificant details. Vice is vice irrespective of where it may exist, and the little differences in methods of operation are of no particular consequence, and do not materially change

the final moral result. It has been the constant aim of the writer to treat this delicate subject in a manner and in language that will not offend against culture and refinement. Society is confronted by this great evil, and the condition must be met. This cannot be done and the evil destroyed so long as there is a general refusal to deal with it in an intelligent manner. It must be dealt with in the home and in society at large, and not merely by the police officers, if the world is to be cleansed. This book has been prepared for the general reading public. The subject is presented from the practical standpoint, mere theories have been excluded.

INTRODUCTION.

The social evil is the greatest evil known to civilization. This sin developed early in the history of the race, and has been dealing out death during all the intervening centuries. Probably there has never been a land or a nation entirely free from its blighting influence. It makes its inroads into all classes of society. Countless are the multitudes that have been destroyed by its cunning power. It would be appalling, indeed, to know the total number of persons who have been ruined by this sin since its first appearance among men. It has levied its toll on all classes of society, from the king on his throne to the poor peasant, none are exempt. God has forever stamped his disapproval upon this great sin by punishing its victims with the most dreadful and

loathesome diseases known to mankind.

However, in the face of all this, there are those who look upon it lightly and say that it is necessary to the highest welfare of the race. This absurd view of the situation can only be explained on the ground that there always are people who are quite loose in their methods of thinking and equally loose in the rules of their morals. The person who is informed is compelled to abhor the social evil more than any other form of vice known to mankind. Its terrors are greatly emphasized by the fact that, not only do the guilty ones suffer, but it frequently happens that persons who are entirely innocent become infected by the germs of diseases, when they are exercising themselves in the lawful pursuits of life. There are instances on record where death has come to the innocent party as the result of this infection. Surveyed from whatever angle one chooses the whole scene is one of deepest blackness. It becomes the

duty of every man and woman to help to stamp out the evil from the earth. The author is fully convinced that the evil can be almost, if not entirely, stamped out by an intelligent and concerted action of all the best elements in society. We are looking hopefully forward to the time when our land will be freed from this terrible curse.

I have spoken of the physical diseases that attend this sin. Dreadful as these are, they shrink into insignificant proportions when viewed alongside the destructive forces that take hold upon the souls of those who habitually engage in the evil. There is no sin that is so deadening to all the noble instincts of the soul as the sin of sexual impurity. It blights and destroys the whole spiritual nature. This form of indulgence destroys both self-respect and respect for mankind. The final result is the complete corruption and destruction of the character and soul. The pathway of the social evil is strewn with the

wreckage and ruin of multitudes. So wide and so terrible in its appearance is this pathway, that we are safe to call the social evil the World Scourge.

The social evil has been able to come to its present gigantic proportions largely because the best elements in society have been disposed to isolate themselves from an intelligent knowledge of its magnitude and its methods of operation. Now that numbers of the best people of this and of other lands have banded together to fight this sin, there is bright hope of a better day. This day is even at our door. When the time comes that more of the best people organize their forces to fight this sin, its days will be numbered and its doom very near.

In preparing for the writing of this book the author has made his own investigations in addition to what he has seen when following the ordinary walk of life. He has seen with his own eyes. He has heard with his own ears. Some-

times he has been accompanied by a policeman or other person. Sometimes he has gone alone. He has been in places that are considered very dangerous for any ordinary unarmed man, and yet he has never been seriously molested. He has taken great risks that he might be able to know for himself what the facts are. Knowing what he does, he does not recommend to any one to undertake so hazardous a thing as he has done, but rather recommends the reader to take no chances and to keep as far away from the forms of evil discussed in this volume as possible.

PART I.

The Survey.

Chapter 1.

The Author's Purpose.

IN view of the fact that millions upon millions of souls are being destroyed as time goes on, the author has felt like contributing what he can to help correct the great evil. Great men who have viewed the mangled and the dying upon the field of battle have been moved to do all in their power to cause wars to cease and to bring in an era of peace on earth. Many as war has destroyed, it is quite probable that the world scourge has destroyed more than war. This evil is a distemper in the whole social fabric, blighting lives and destroying happiness and homes.

As we said in our introduction, it permeates all classes of society. It lays its death grip upon as many as possible, sparing none from prophet and priest to peasant and pauper. We have measured carefully the dimensions of this evil and have felt impelled to lift our hands to do all in our power to hasten its destruction.

We have travelled in a number of foreign countries as well as practically all over the home land, and, wherever we have been, we have seen the signs of this monster evil. So completely has it permeated society that, in some parts of the world, it has been legalized and apparently placed upon as respectable basis as the useful arts and trades.

One would scarcely be believed by the majority of people were he to tell the exact status of this evil as it is established in some of the European countries. From palace to prison it seems to have the right of way and has the sheltering influence of the powers

that be. There are some places that the tourist would like to visit for the purpose of increasing his historical knowledge, but these same places are so completely honeycombed with the social evil that he foregoes this pleasure, or, going, he comes away with a hideous nightmare in his mind which haunts him whenever he thinks of the place visited. A number of such places could be named were it not best to refrain from advertising them in such a way as to arouse the morbid curiosity of those who might not be able to withstand the temptation to gratify an ambition to see for themselves, a very dangerous thing to undertake to do.

Viewing the conditions as they exist throughout the world, and viewing the eternal vigilance with which this evil is trying to establish its power in our own land, we feel compelled to charge upon it and to help drive it into the sea of oblivion. We have no animosity against those who have been entrapped in its

meshes, but we stand ready to destroy utterly the evil itself. Those who have been snared and ruined are to be pitied and ought to have our help and our warmest sympathy, but we ought to give no quarter to the evil that has trapped them.

An evil that is so wily in its methods and so great in its power, that it can capture and control the police force of a great city in spite of all that reformers seem to be able to do, surely ought to appeal to our manhood in such a way as to stir every drop of warm blood into action against it. We must not be satfied until this accursed thing of hell has been destroyed both root and branch. It cannot exist without feeding upon our boys and our girls. Where is the parent who is willing to contribute one of his offspring to this devilish monster? And where is the parent who is secure against the possibility of furnishing one or more of his children to its insatiable appetite, so long as it is

allowed to stampede through our fair land and challenge us as Goliath challenged all Israel? If Israel and her king cower before this monster, then isn't it time that there be found a few Davids who will go out and destroy the evil that has been and still is destroying so many lives and homes?

With the hope that we may be able to help eradicate this evil from our land and from the earth, and with the hope that we may sound a word of warning that will result in the salvation of numbers, we have entered this work. Personally we have known a few persons who have been ruined by this great scourge, persons who, we believe, might have been saved had they been informed in the right way and at the right time.

It is the author's purpose to write what he has to say in language that will be clean enough to be read by any one, and to write in such a way as not to arouse the evil curiosity of any thoughtless reader so that he will be caused to

enter the pathway that leads to ruin. Our purpose is to help the individual to feel like shunning this evil as he would shun the very vortex of hell itself. We are hoping to help not only the individual but to help society at large, for society has been like a great sleeping giant, and something must be done to arouse people from their slumbers. We are doing what we can to add something to those forces that are now at work to cleanse our land and the whole world from this evil. The war has begun. It will not be a short one, for Satan is determined not to be routed. We are volunteering for the purpose of helping to destroy this monster evil that has so far challenged all homes and all lands. If what we may say shall accomplish great good, we will be highly pleased; if it accomplishes but little good, we will feel repaid for the time and effort.

Chapter 2.

The Scourge.

THE world scourge, or the social evil, as it is commonly called, is the greatest sin of the human race. It fosters itself by the abuse of a God-given power, the power of propagation, or procreation. The sexual desire is lawful for the purpose for which God gave it, but it becomes the breeding ground for the greatest of sins, when it is abused and turned to unlawful uses. To commercialize it and use it for the purpose of money considerations is one of the most grievous sins against God. If there be anything worse, it is the sin against the Holy Spirit.

It is exceedingly unfortunate, nevertheless true, that a girl or woman can

always sell her virtue for money, and sell it for what seems to the thoughtless ones to be a good price. Let no one lose sight of the fact that virtue is worth more, infinitely, than any amount of money. The terrible sin involved can not be atoned for by money. Once virtue is lost, it is next to impossible to recover it again, however there is power with the Infinite to help any one recover himself from the snares of the Evil One.

The number of girls and women who fall annually in our land is appalling, and is variously estimated at from a few tens of thousands to three hundred thousand, and even more. It is usually estimated that there are five times as many immoral men as women. This, added to the number of lewd women, gives tremendous proportions to the total number of immoral citizens in the United States.

In July of this year (1915) the International Purity Congress held a

meeting in San Francisco. At this meeting, Miss Mary Brown of Seattle, Superintendent of the Department of Curfew of the National Women's Christian Temperance Union, is reported as having said, "There are in this country five hundred thousand openly immoral women, and probably a far greater number practicing immorality clandestinely, including school girls. We find in this vast army women in mentality from those almost imbecile to those intellectually brilliant; in morals, from the coarse and vile blasphemer to the faithful attendant at religious services. No class is safe." The fact that no class is safe or exempt from this evil makes it at once the greatest enemy to mankind.

The money cost of the social evil in the whole land is simply appalling. A careful investigation in one of our largest cities a few years ago revealed the fact that at least fifteen million dollars was paid annually for the price of

virtue debauched by the evil. It evidently runs far into the hundreds of millions, if not past the billion dollar mark, each year, for the entire country.

But the money cost of this great sin is of small consideration as compared with the terrible cost in virtue and morals. There is nothing of so great value as virtue. It lies at the foundation of all true civilization and progress. When virtue is destroyed there can be no hope of the existence of things good. Viewed from this standpoint those who are fostering the social evil become a very dangerous element in our civilization, and this has been proven to be correct in every instance where this evil gets any considerable foothold. The sporting element, as it is called, can never be relied upon for the support of any good cause. They are invariably on the wrong side of important questions of morals, civilization and progress. The reason for this is found in the fact that the practice of sexual uncleanness de-

stroys the moral sense of the soul. Sexual impurity and soul purity cannot exist in the same person at the same time. One must leave before the other can enter. The moral effect of sexual impurity as surely disqualifies one for the good things of life as water puts out fire, or as fire devours the kindlings.

All this explains why the home, the church and all benevolent institutions, even government, fall rapidly into decay in those lands where the social evil is tolerated and protected by the laws. It would be easy to give instances of the national effect of the evil, if we desired to name any particular nation, but we refrain for the sake of courtesy and propriety.

It makes one shudder when he adds the moral and spiritual loss, the financial loss and waste, and the economic loss; and then looks at the total sum and considers what this means in its power to break down our civilization, if it is allowed to go on unchallenged.

Surely there is good ground for alarm and for insisting upon a concerted action against this sin which is so bitterly denounced and so severely punished by the great Creator.

In a previous chapter we spoke briefly of the great power of the scourge. We wish to speak further on this phase of the sin. A few years ago this evil, with some other forms of vice, so completely captured and controlled the police force of one of our great American cities, that a careful investigation revealed the fact that the police force was getting three dollars in graft from the evils as protection, or hush money, to every one dollar they were getting from the city as salary. When such a state of things exists it does not require a prophet to tell who was served best by the police force, the city or the practicers of evil. It was with the utmost effort that the city even lessened the evil, much less did it eradicate it. It simply did what seemed the best possi-

ble under the circumstances,—drove it some little distance under cover.

Thus it is wherever one travels in the whole world; this scourge has fastened its grip on society, and countless thousands are being swept into moral ruin and into hell by its power. Lives and homes are destroyed, governments corrupted, and the whole social fabric is caused to suffer from its deadening influence. This vice is always asking quarter, but it is never willing to give any. No human soul is considered too valuable by it to be destroyed. It destroys its victims and then turns and laughs and seeks and captures more. It is never satisfied with its hellish efforts, but gloats itself in the misery and blood of its victims. The more it destroys, the more it desires to destroy.

In one of the large American cities alone there is said to be thirty-two thousand prostitutes, and at the same time this city makes its boasts that it has cleaned up the evil to a very large

extent. It also boasts that it is the cleanest large city in the world. In one of the European capitals it was said a few years ago that there was not a virtuous woman in the whole population, but that it was only a mere question of price for immoral privilege. It is probable that this statement about the women of this city was too sweeping; but one thing is true, virtuous women in this particular city were very scarce, indeed. From the most isolated districts of the world to the cosmopolitan centers this scourge is in evidence and is doing its work of death and ruin. From religious centers to the places that are supposed to be God-forsaken the scourge has found its way and fastened itself like a parasite upon the human family. It makes its levy upon the precincts of the sanctuary and upon the household of the king and ruler. Solomon, a wiser than whom never lived, yielded to its powerful influence and had seven hundred wives and three

hundred concubines, just nine hundred and ninety-nine more women than God intended a man to have at one time! Thus it seems that wisdom and fame and riches are not powerful enough to shield a man from the temptation by which this vice offers to lure its victims. The disrupture of the kingdom after the death of Solomon is traceable to his folly in violating the law of his God with reference to his relation to the opposite sex. As we said, the social evil is a deadly enemy to the home, the church and the government. It thrives best where these sacred institutions are crippled; hence it strikes the death blow to them, in this way affording itself a chance to carry on its pernicious business.

It becomes the duty of every one who loves his home, his church and his God, to lift his hand against this evil and help to drive it from the land. To stand idly by with folded hands expecting that others will rout this great en-

emy of the race is only one way of helping it to retain its grip and to do its work of death, for when Jesus Christ met the man possessed of the legion, their particlar request of him was, "Let us alone!" They knew full well that if he would let them alone, they could continue in the possession of the unfortunate man. What the social evil desires more than all else is just to be let alone by the good people of the land. If the good people keep hands off, there is no other power on earth to molest it in its work of ruin and death.

"Let us alone! Let us alone!" is the cry that is heard all over the earth from the throats of the devotees of hell's business. And the pity of it all is that a lot of good people have accepted the terms of the cry and have thus ratified a sort of treaty with the scourge. This cry takes a number of plausible forms, one is that of some so-called "Personal Liberty Leagues." This simply means let us alone to do as we please and when

we please, regardless of the welfare of our neighbors or society. It is not the business of Christians to let the Devil alone, but it is their business to make him all the trouble they can. Jesus himself came into the world "to destroy the works of the Devil." When we once make peace with the Devil, then we have no further business in the world as Christians.

To sum it up, the world scourge has laid its hand upon all nations, tribes, kinds, classes, conditions, and is determined, if possible, to destroy the race. We dare not close our eyes and make ourselves believe that either our family or the nation is immune from its deadening influence. The health department of one of our states, noted for the good quality of its citizens, recently reported that fully seventy per cent of the men and boys of the state, who were over sixteen years of age, were afflicted with some form of venereal disease due to illicit sexual congress. A very noted

physician in one of our largest cities is reported to have said that fully ninety per cent of the men and boys in the downtown districts were similarly affected. In view of such statements as these, which might be multiplied, whether they be correct or not, is it not time that the good people of our land become aroused to the danger that stares then in the face? How are the youth of the land to escape when such conditions exist?

Let us take a look or two to see how they are escaping. In one high school in a small town in one of our states there were found thirteen girls who had fallen and were in a condition of pregnancy. How about the morals of the boys in that same school? Let the reader answer. In another state a certain girl had to be removed from the school by her parents, they having found out from the girl's own lips that she was practicing immorality of the worst sort regularly with a boy schoolmate. We

must not allow ourselves to believe that these few are isolated and extraordinary cases. They are merely typical cases of what is all too common in our country. It is a notorious fact that our schools, high schools and all, are becoming honeycombed by the social evil until no word is comprehensive enough to define it short of calling it the world scourge. And the school authorities are put to their wit's end.

"The existence of venereal diseases among people is much under estimated. There are credible statistics to show that one-half of the population of civilized countries have had or have gonorrhœa, and that from one-fifth to one-tenth have had syphilis." The conditions in the half-civilized and savage tribes of the world is frequently very much worse than among the civilized. Surely the social evil is the world scourge.

Chapter 3.

A Word to Parents.

THE most sacred trust in the world is the training of children for noble manhood and womanhood. The responsibility of this trust rests upon the shoulders of parents. A large amount of the evil and sin of the world is due to the failure of parents to discharge faithfully their duties toward their children. If all parents were Christian parents, and if all these would faithfully train their children, there would be but little sin in the world.

In view of the fact that the social evil is so great and so dangerous it becomes the duty of parents to see to it that their children are properly warned and

taught with reference to the avenues which lead either directly or indirectly into this maelstrom of vice, and which levies such a frightful toll upon the race.

Children should be taught the necessity and the value of personal moral purity. We mean the value of being perfectly moral in thought and desire when alone with one's self. The thoughts and desires that arise when one is alone are the test of the strength of moral character. "As a man thinketh in his heart, so is he," is the estimate placed by the Bible upon human virtue as it relates to the individual. Children then should be taught to think only the purest of thoughts. They should be taught to understand that impure thoughts will finally, if persisted in, impair health and usefulness. They should be taught to understand that anything which breaks down the moral character tends to impair the physical health.

We doubt the wisdom and the propriety of being too specific in the negative teaching with reference to morals. In many instances the less one knows about the specific details of sin and evil the better off he is, and the more likely will he be to avoid them. We are rather in favor of teaching the things that the child and youth ought to know and observe. If one is kept busy thinking and doing the right, there will be little danger of his going into the wrong.

It is not our purpose to discuss the subject of eugenics, but will leave that to the social scientist to work out as years of experience may direct. At present it is a question too much disputed for any one safely to deliver a pronouncement. We will simply say, "Go slow, and be sure you are right when you do go." Each parent must have the judgment to decide how far best to lead his child into the intricate problems of physical life and existence. It is exceedingly unfortunate when the

parent lacks in wisdom and judgment at this point.

The parent's teaching of his child ought to progress with the age and development of the child. There can be no fixed formula established to govern all parents in the teaching of their children. This teaching must not be turned over to the minister, the Sunday-school teacher, the public school teacher, or any one else. The duty rests upon the parent. He may receive help from others, but the burden rests upon him, and its success depends principally upon his efforts. As we have intimated, the main thing is to establish the habit of sound moral thinking and acting in the heart and the life of the child. If this is done, the details will largely take care of themselves.

The child must be taught the importance of forming proper social relations in life and the necessity of shunning those which are dangerous. There are a lot of people in this world that one

cannot afford to associate with in any intimate way whatever. The parent should thoroughly and wisely teach along these lines. This principle has an immediate bearing upon marriage. Young people should be taught to seek their life companions from the very best walks in life, and to shun marital relations with those who are engaged in things questionable.

We are not going to say that there is no such thing as getting a good and faithful companion from the questionable walks of life. We know better than to say such a thing, but we are going to say that the chances are so few and so far apart that it is very foolish and risky to make such an attempt, and this should be vigilantly impressed upon the minds of young people by their parents. Safety lies in safe paths not in the paths of danger. There are some things in which one can afford to take a risk. There are other things in which no risk should be taken. Se-

curing a life companion in marriage is one of the things of so great importance and so sacred that no one can afford to take a risk beyond that of missing in his very best judgment in his selection.

There are some lines of conduct in life that practically unfit those engaged in them for ever becoming desirable companions in marriage. Harlotry is one of these. The stage and some other things are dangerously near being such, if not altogether such. There are psychological and other reasons that could be given for such statements, but we refrain and simply state the bare fact. There are some lines of employment that, if engaged in to any great extent, practically unfit one for genuine love of another of the opposite sex. The properly trained young person will studiously avoid life companionship with such persons, not because there might not be an exception to the rule, but because the rule is so common that there

is practically no such thing as getting the benefit of the exception. Many poor deluded souls have chanced the exception and, like Ahab, got a Jezebel instead of the exception. Once one is tied up to a Jezebel life becomes exceedingly lively, and just as miserable as it is lively.

It is wise in parents to invite into their homes good people, especially good young people, and to lead the way for their children to form acquaintance and companionship with persons of strong character. This practice will shield their children greatly from the undesirable elements in society at large. The best way to close the gateways into immorality and sin is to lead into the open gateway of good morals. A splendid negative illustration of this truth is found in an incident that took place in one of the largest cities of the United States. A noted revivalist was conducting a revival in this city. He conceived that it would be a good thing to have

a night Christian parade through the red light district after one of the evening services. The parade was planned. Singers, music and marchers were all secured. The hour came. The march was begun and finished according to previous arrangement, and the good people went to their homes. Then what? Those in a position to know the facts said that never before in any one given night had so many uninitiated young men and older ones been received into the resorts of sin in the history of this district. It would have been much better for all parties concerned if the parade had been through one of the best districts in the city instead of the worst. The teaching is clear: "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn away from it, and pass away."

The relation between parent and child is one of vital importance. The parent's duty to his child is one of the

greatest duties confronting him in his life relations in this world. It is very unfortunate that many parents allow their children merely to grow up, instead of bringing them up in the proper nurture. Parents should so teach their children as to fortify them against the evils of society. Especially is this true with reference to the social evil, for, as previously noted, some authorities say that no less than three hundred thousand girls and women fall from virtue annually in the United States. When we add to this appalling number the larger number of boys and men who violate their virtue, it becomes imperative that parents be alert.

PART II.

Contributing Agencies.

Chapter 4.

The Commercial Spirit of the Age.

THESE are days of intense commercialism. So strong is this spirit that it has become quite common always to ask with reference to any enterprise, "Is there any money in it? If so, how much?" rather than to ask first, "Is it morally right?" If a thing can be made to pay there are scores of men ready to engage in it whether it be right or wrong. In the minds of multitudes the paying quality of an enterprise covers all of its evil moral qualities. It is because of this spirit of intense commercialism, largely, that men and women by the hundreds are willing to

make commerce and merchandise of innocent and helpless women and girls. If it were not for the money that the panderer gets for his fiendish work, probably almost every one of them would stop the nefarious business, but it is the fee or stipulated sum that makes him willing to sell the innocent and the helpless.

The commercial spirit figures again and makes men high in authority willing to allow the evil to go on with as little molestation as possible because the graft comes to many of them in the form of fees for protection given to those who are engaged in this human commerce. Very large sums are gathered into the hands of those who, by virtue of their position, could help to crush out the evil, but who are hushed into silence and apparent indifference by the money thus given them.

The evils of the commercial spirit show again in the oft discovered fact that much of the property used for im-

moral purposes is owned by persons whose rank in life indicates that they would be against every form of vice, as, for instance, when leading church people rent property for immoral purposes just because the rental for this purpose is higher than could be obtained for legitimate purposes. It has even been reported that endowments held by certain respectable organizations have been invested in properties used for evil and immoral purposes, because the income from such rentals is larger than the property would bring for the usual lines of business.

The intense spirit of commercialism has begotten a condition of the closest competition between men engaged in the same line of enterprise. This close competition has resulted in a number of economic conditions, among them the low wages paid to girls and women, wages that are not sufficiently remunerative to furnish a living for those thus engaged, and their time being ab-

sorbed by their employers, they are almost compelled to seek some sort of remuneration from some other source. In many cases this results in the girl selling her virtue, for this seems always to be marketable, and at a very good price, if only the time element is considered. No sum is large enough to pay for the loss of virtue, but when only the time element is reckoned with, the price seems quite large. With sheer need, sometimes poverty, pressing on the one hand, and the glittering lure of gold enticing on the other hand, many girls are led into a life of shame, who would otherwise be perfectly virtuous and chaste. It must be remembered that a large percentage of these are orphans, or foreigners who are isolated from their parents. Many, however, are girls who are living with their parents, but whose parents pay but little attention to what their children are doing. There are thoughtless parents in our large cities and throughout the country

who take practically no note of what their children are doing so long as they can support themselves and do not become any financial burden upon the parents. This spirit in parents affords an opportunity for the social evil to creep right into the sacred precints of the home and destroy the most valuable asset there, the children. A close study of this wage question will be sure to convince the student that it is a very large factor in promoting the evil under consideration.

The commercial spirit is sure to beget extravagance in the use of money and in the methods of living. This extravagance takes hold of the children, and especially of the girls in this day of the follies of dress and fashion. Thus the desire for fine clothes and the accompanying life of gayety and ease takes hold of the mind. The result in many cases is a search for some quick and easy (?) way to make money. In casting about the deceiver makes the

girl believe that her best opportunity for gratifying the bent of her mind is in securing money by making commerce of herself, and she is thus caused to step into the life of shame. When the fine clothes are gotten in this way all the finer sensibilities of the soul are destroyed and the finery does not furnish the satisfaction that was sought in the possession and display of dress. However, the fact remains that countless numbers of girls are entrapped in the manner described, and once entrapped, it is rare when one has enough moral strength left to rescue herself. The final result is most disastrous, indeed, for records show that very few are ever able to turn from the life of sin.

It is not difficult to see that the commercial spirit has largely to do with the social evil when it is considered that in one large city alone more than fifteen millions of dollars changed hands annually in carrying on this evil. The great

bulk of this money most surely went into the hands of those who controlled the business and not into the hands of the poor girls and women who are made commerce of. It has been shown that wealthy men and millionaires are the ones who reap most largely of the ill gotten gains. In large numbers of cases the girls do not have enough money given to them to be able to buy clothing fit to wear on the street. The girls are often kept in the close confinement of poverty. It is a slavery that makes the slavery of the early years of our country seem almost like freedom in comparison. The slavery of the commercial spirit as manifested in this ungodly traffic has never been surpassed by any slavery or servitude in the world's history.

Chapter 5.

The Solicitor.

A GOOD solicitor is an important factor in almost every line of business. The better the soliciting is done, the better the business grows and thrives. The large firms of the day usually have several solicitors in the field for the purpose of turning business their way. The big vice giant has learned the lesson and learned it well.

Many of the larger cities of Europe almost swarm with solicitors for the nefarious business called the social evil. They are very cunning and polite, and are willing to do anything you may desire in the way of an accommodation, if you will just be led by them into the dens of vice. They are even business-

like enough to offer to guarantee the protection of those whom they solicit. Probably the guaranty of one of these fellows would be worth about as much for protection as five acres on the summit of Mount Vesuvius for raising potatoes. A guaranty offered by any one of Satan's agents or representatives ought never to be taken seriously enough to cause one to act on the strength of the value of the offer made.

In both European and many of the larger American cities is the ever-present taxi man, or, as he is called in Europe, drosky man. Many of these are persistent solicitors for houses of vile repute. The reason for their persistence is found in the fact that they get a "rake off" from the resort for every customer landed. Many of these fellows solicit for a number of resorts. By so doing they secure enough patronage to keep them busy hauling their patrons practically all the time during their work hours. For this service they

charge the patron a good fee, which, added to the "rake off," amounts to a fairly remunerative business. These men are very helpful to the growth of vice for the reason that they are so cunning and persistent that they secure the patronage of multitudes of men and boys who otherwise would never enter the road to ruin. The very fact that they are standing on the curbstone of the city and soliciting patronage makes them an important gateway into the social evil. We must not be understood to say that all taxi men are making this either all or part of their business, for there are many of these men who are absolutely opposed to vice in all its forms, and who will not knowingly assist any one to find a resort, no matter how much money consideration might be offered. All honor must be given to any man who spurns scores of opportunities to earn money on the ground that he stands opposed to the evil.

In many places there is the ordinary

street solicitor. These are both men and women, and should be shunned as one would shun a mad dog. It is far better to be bitten by the dog that has the rabies than to be enticed by one of these solicitors. The dog does not injure the moral character of his victim, while the solicitor does.

There is another kind of solicitor called the panderer about whom we wish to speak. The panderer is a person who makes his business to procure girls and women for immoral purposes. This he does by solicitation either direct or covertly under the guise of some sort of friendship.

The panderer may go out from the city into some rural town and there pose as an agent introducing some line of goods, a book, etc. He, or she, as the case may be, is outwardly quite moral and religious, attending Sunday-school, prayer meeting and church services in general. The acquaintance of one or more girls who seem to be likely

prey is formed. These are lured to the city by some one of a score or more of ready-made pretenses. Once in the city the poor victim is easily taken care of by the organization that sent the solicitor out for game. The two most used solicitors of this sort in the recent past are most likely the gallant and religious young man and the pious and apparently godly woman. Either of these have not had a great deal of trouble in gaining the confidence of that class of people who are "easy bait" socially.

In the city this sort of soliciting is done usually under the pretense of securing a better position for the unfortunate victim. As an example the following may be related: A young lady teacher who was not securing very good wages for teaching in a country school had a desire to go to a certain large city and secure employment at better wages. She went to the city and secured a position as day cashier in a respectable restaurant. The wages paid her are

said to have been very reasonable. She was "spotted" by one of these panderers who made it his business to eat at that restaurant. He finally formed an acquaintance with her and found out where she attended church and Sunday-school. Of course he was religious for convenience sake, for it is very convenient at times to be a Christian, and he went to the same church, entered her Sunday-school class, and in many acts of kindness and friendship completely secured the girl's confidence. She really looked upon him about as she would upon a kind brother, for she was in the great city alone and appreciated such acts of kindness. In process of time he suggested to her that he could secure her a place where she would have but little to do, and she would secure very much more pay for her services. She finally agreed that he might take her to the place for the purpose of conferring with the parties with a view of accepting the position. The time was set for

the visit to the place. She went with him. She ented the house. The lock clicked when the door was shut, and she found herself a captive for immoral uses. She was retained for some weeks, when upon a cold and stormy winter night she, with one of the other girls, managed to make their escape to liberty. The final result was the arrest and conviction of some of the parties to this miserable crime. Many more similar cases might be recited. We sound a warning to girls to beware of the solicitor from the Godly (?) saint on down to the person of ordinary air and mien.

Chapter 6.

The Cabaret and the Saloon.

WE treat the cabaret and the saloon together because usually the cabaret is connected directly with the saloon. They work together under the same management and are really the same institution. In most cases the cabaret is merely the back room of the saloon. The proprietor buys or rents a room, say with a twenty-foot frontage and one hundred or more feet deep. Fifteen feet of the front is partitioned off for the saloon and the other five feet used for a hallway by which patrons can enter the cabaret without going through the saloon. The saloon may be fifteen feet by thirty feet in size and all the rest of the space is used for the cabaret.

This larger room is furnished with tables and chairs for the guests. There is a platform for the piano and the musicians. From two to six, and sometimes more, entertainers and singers are employed. These are usually girls who are paid anywhere from fifteen dollars to thirty dollars per week, owing to the amount the proprietor can afford to pay and to the ability of the singer. They are expected to be on duty from 8 p. m. to 1 a. m. Where the room is large enough and the business justifies, some part of the room is used as a dance floor upon which the guests may dance with their companions or with the girl entertainers. All sorts of liquors are served to the guests at the tables from the mildest lemonade and grape juice to the strongest whiskey, brandy and absinthe. The liquors are brought by waiters from the bar in the saloon. The waiter expects a tip of ten cents or more for every glass of drink served. Some cabarets are also prepared to serve

meals at about two or three times the ordinary price charged in a restaurant for the same foods. In short the cabaret caters to all the wants and whims of its patrons, and expects them to pay well for all they get, and the poor dupes usually leave most of their money in the place and come away worse off than when they entered, both physically and morally, and especially financially. It would be practically impossible to say anything particularly good about the cabaret and at the same time tell the truth. It is not run for the moral uplift of its patrons, but for the benefit of the proprietor's pocket, and in many instances as a feeder to worse forms of vice.

While the place is open for business from early in the morning until one o'clock at night, the main part of the business is transacted from 8 p. m. to 1 a. m., when the city ordinance requires that it be closed. However, very many of them have plans for the enter-

tainment of their trusted patrons much longer than 1 a. m. A good back door and a nice tip to the policeman, if he is the kind that will receive a bribe, are the things that make it possible to violate the city ordinance with respect to closing. The revelries carried on after one o'clock behind closed doors are often such as are not suitable to describe in a book like this. It is sufficient to say that the culmination of several hours of drinking produces a scene that is disgusting in the extreme and that is exceedingly degrading to those who partake of it with pleasure.

The great evil of the cabaret rests in the fact that it is really a saloon with a number of things added. It sells the same drinks sold in the saloon. It admits women as well as men into its quarters. It offers music and other forms of entertainment as inducements to its patrons to frequent the place. It affords a fine opportunity to men and women of immoral turn of mind to

solicit others for immoral purposes. Many of them have an immediate connection with some speak-easy hotel or assignation house. On the surface there is a show of more or less refinement, while under the surface there is the worst form of moral corruption. All the evil things that can truthfully be said about the saloon can be said about the average cabaret.

A very dangerous feature of the cabaret is that many innocent persons enter the place thinking it a sort of harmless amusement where they can spend a little time and come away unhurt. They learn to like the place, and later become entangled in its meshes in such a way as not to be able to free themselves again, but are swept off their feet into the worst forms of vice. Many of these places are incubators where every form of immorality and vice is hatched and protected. No words of condemnation can be used that are too severe for some of these

whirlpools of sin. They become all the more dangerous because of the fact that, upon the surface, they seem to be rather harmless to the one who has never been taught carefully the principles of good morals and religion. No man has ever yet been able to say a good thing about the saloon and tell the truth at the same time. The cabaret deserves great condemnation because it leads to the great social evils of the day, often right into them.

The songs sung are frequently very immoral, or they are plainly suggestive, which may be even worse than the former, for when a morbid condition is established in the imagination it will picture scenes more vile than the real. In many instances the girl singers are allowed to mingle freely with the patrons and engage in impure conversation and allow the men to take liberties in handling their persons that are grossly immoral. All this is supposed not to be allowed by the city ordinance

and the police; but it does exist just the same, and every well-informed person from the mayor on down to the private citizen knows it exists. It is the facts that are stated and not mere theory. Cabarets are like crows, some are blacker than others, but they are all of the same kind and class nevertheless. Criminals are criminals, though some may be much worse than others. We have yet to see the cabaret that is not closely associated with some form of evil.

Until some one finds out how to run one successfully without fostering vice we will stand squarely against the whole business and warn all who wish to live pure lives to keep out. The spider web has a silky softness, but it leads to death just the same. So the cabaret has the sound of music, the appearance of sociability and the offers of society, but its inner recesses are the chambers of death to the nobler instincts of the soul. It would be very difficult to find

one that is not immediately connected with a saloon. In fact the cabaret is the parlor to the saloon, a sort of place where vice goes courting, a place where one is not supposed to be particular about the kind of company he keeps, a place where lambs, moral badgers, crocodiles and polecats all mingle together and have a sort of general good time. One of the best evidences against the cabaret is the fact that, if the liquor, the immoral songs and liberties were cut out, they would die like the flies and the frogs of Egypt when Moses stretched out his rod to exterminate them. The cabarets of today can no more live separated from vice than buzzards without carrion They are one of the most fruitful contributing agencies to the world scourge. Quite recently (July, 1915) the mayor of one of our large cities is reported to have ordered all cabarets connected with saloons to be closed. This act bears testimony to what has been said.

Chapter 7.

The Dance Hall.

THE history of dancing is about as old as the history of the human race. It has always been a popular form of amusement. In the past few centuries it has become a very popular form of amusement. Folk dances and national styles of dance are common throughout the world. So popular has dancing become that we have a dance in connection with the inauguration of our President; and there are a few churches in the United States that have dance halls attached. Some of our large business institutions have provided dance floors for their employes during the noon hour.

It is not the purpose to discuss the dance in its broadest sense or to con-

demn all forms of dancing as being evil and leading to the grosser sins. We are aware that David and other worthies danced, and we have no objection to any one dancing if he does it in the spirit and for the purpose of David's dancing. We are also aware that there isn't much dancing done these days after David's example, even by the church people. Somehow or other when our church people dance, they prefer quite a different sort of dance from that of David, notwithstanding they like to refer to him as their pattern, for argument sake. Our purpose is to discuss the effects of the modern dance hall as managed in our cities, the dance hall that admits any one who chooses to enter, irrespective of the quality of his moral character, whether good or bad.

It is common for these halls to be conducted under the name of a dancing academy where lessons in dancing are given. The academy idea makes a splendid blind behind which to conduct

the grossly immoral dance hall. The idea of a dancing school covers up a multitude of sins. Even the average policeman feels justified in passing by the academy without making any investigations, for the educational idea gives the place an apparent air of respectability that does not need the scrutinizing eye of the policeman. Somehow it happens that these halls, like the cabaret, cannot thrive unless they are closely connected with the drink traffic. Not the Spirit helps the patrons to dance, but spirits; and up to the point where the spirits cause wobbling, the more spirits the better. After this some questionable place is often sought.

It is quite a problem in our cities how best to regulate special bar permits as they relate to dance halls and special dances. This goes to show how closely connected the modern dance hall is with the liquor and saloon business. Why should liquor be thought of or mentioned in connection with the dance, but

for the fact that the two go hand in hand. In the long ago, in the days of Herod, wine and dancing went hand in hand, and it cost John the Baptist his head, though he was not interested in Herod's orgy in the least. Not only the guilty suffer, but the innocent as well.

It must be admitted that the dance as it is related to drink in many popular places of resort tends only to arouse the baser instincts of the human soul. A careful study into the social conditions in many of these halls reveals the fact that the dance is only a blind to cover up from the general public the baser things to which it leads. The dance is the secondary and not the primary object. A very large percentage of fallen girls and women attribute their fall to the immoral influence of the dance hall.

One of the worst features of these dance halls is that they are open to the public without discrimination. It is a

dangerous practice to allow wanton men and women to come in and associate indiscriminately and intimately with persons of pure character and to go on the floor and dance together. This at once affords opportunity to men of vicious character to come into the graces of the unsuspecting and cause their fall. The modern public dance is always a menace to society whether it is held in a dance hall or in a church parlor.

If dancing were limited to the chaste and pure, and if there was a law prohibiting the sexes from dancing together, if the objections from the moral point of view were removed, then there would be but very little dancing done. It would soon be a thing of the past.

He who will take opportunity to investigate among those who are frequenters of the public dance halls will soon learn from their own testimony that the reason for dancing is not found so much in the fact that the exercise is

considered desirable, as in the fact of the close personal physical contact afforded by the dance. It requires more than the ordinary moral character to withstand this without falling into a grosser crime.

Girls and women are expected to dress for the dance in such a way as will expose to public gaze some of their physical charms. We are not saying that there are none who can stand even against this temptation to become a libertine, we are speaking of the great danger to the average person, and our contention is that the danger is so great to so large a number, relatively speaking, that the institution called the dance hall should be done away by law. It has no right to exist as it does. We believe that fully half, or more, of the fallen women and girls can trace their fall to the dance. Beyond controversy the record of the dance hall is bad saying the best that can be said about it.

Let him who doubts the correctness

of what has been said read the confession of a poor girl who died the victim of the dance and its evil effects. Her name was Minnie Clark. She was talented. The pastor who officiated at her funeral published her confession in the following words which need no comment:

"Listen! Let me speak. I surely ought to be heard. Those who will speak at my funeral will only know a few scant facts about my life, whilst I know all the dreadful history, from its innocent beginning to its end in dishonor.

"Who but myself, with a perfect knowledge of the steps which led me out of virtue's path, should warn those who are about to take the track away from purity and peace? Who but poor Minnie Clark should voice the cry of the thousands of ruined girls, against the loathsome cause of their ruin, beer and the saloon?

"Only a few hours—and I shall lie in the silent grave, but in my last mo-

ments let me warn one and all. Beware of Beer! Beware of Novels! and, Shun the Saloon. These three have wrought my downfall. As you look upon my sad form, I beg you not to say, 'That is what she brought herself to.' But please tell the truth and say, 'That is where the American saloon finished its work of destroying Minnie Clark.'

"This is the last sad act of a short but terrible tragedy. The one who first offered me a glass of wine, the friends (?) in whose homes I learned to drink beer; every bartender who sold me drink, everyone who bought drink for me and every saloon owner—and may I go a step farther and include those who have licensed the saloon; each of these have a part in this solemn tragedy, and must share the responsibility for my deep fall. Had I not learned to drink beer, I should have shunned the saloon. I would not have been drawn into the society of such men and women who helped me rapidly downward, and who

now do not mourn my loss, my disgrace and my ruined soul. I do not forget that I am to blame. Too well do I know that God holds me accountable for all the dark past. I need not argue this point, but I want this published broadcast for the sake of other weak ones like myself, that:

"Those who taught me to drink,
"Those who manufacture the drink,
"Those who bought me drink,
"Those who sold me drink,

must share with me at the judgment bar of God. The first step in my downfall was the reading of novels. I revelled in these stories with great delight. They led me to take the second step, which was the theater, *then the dance, and then came evil associates, drink and the saloon.* And now at last —oh, how I dare think of it! A drunkard's grave for my body and hell for my soul. In the name of Him 'who shall judge the world,' I appeal to you to exert your utmost ability against the

saloon entrenched behind the bulwarks of law.

"In the name of the girls whose bodies are found floating on the rivers; whose corpses are in the morgue today, and tomorrow in the potter's field; in the name of the girls who tonight will be drinking in saloons; but more loudly I would plead, in the name of the pure young girls, who soon will be ruined like myself, oh hear me, ye citizens, and destroy the saloon which destroyed me!

"Do you pity me? Is your heart touched? Would you speak comfort to my sad, aching heart? You may. Not exactly to me, but you can pity, you can help rescue the girls who are starting on this downward road to hell. My life which was once promising is now blighted. My life which might have been a blessing in the world now ends in this horrible tragedy, murdered by the saloon.

"Oh, ye people who know 'the better way,' who are strong in morals, strong

in faith, strong in God, if there is anything in religion, if the Gospel has power to save, will you not hasten with it to the thousands in the cities of New York and Brooklyn whose souls are neglected?

"Yours in behalf of the ruined, lost and dying Minnie Clark."

It will be noticed that this girl speaks principally about liquor and the saloon, but it must also be observed that she claims that the dance and its associations led her to drink. This is one of our contentions, the dance hall and drink go hand in hand. We know that we are correct. Even if such halls do exist they are a menace to society, because the modern dance as conducted in public halls tends to increase the social evil. Immorality can exist apart from strong drink, though it exists much easier with drink.

The fact stares us in the face that the dance halls in our cities are contributing agencies to the world scourge and

ought to be suppressed. They levy too great a toll upon the manhood and womanhood of our land to be allowed to exist. There are too many of the youth of the land ground through these mills who come out libertines, for us to allow them a place in our cities.

Chapter 8.

The Moving Picture Show.

EVERY lawful thing can be and has been abused. The moving picture show is not necessarily evil. There may be some people who are thoughtless enough to think that it is the "moving" feature that makes the show objectionable. The question is not whether the picture is moving or stationary. The question is one as to the moral quality of the thing represented in the picture. We have seen moving pictures that were highly educative, and we have seen other pictures that we considered quite immoral in their nature, and vice versa. It is a notorious fact, however, that the moving picture has been so greatly abused that many of our cities have been compelled

to have all films passed upon by a board of censors before being presented to the public.

There are at least two kinds of moving pictures that tend to lead to immorality, namely, those that present things immoral and those that covertly suggest immorality. The latter are the worst kind, for there is greater danger from exciting a morbid curiosity and leaving it to imagination to work out the details than in presenting the actual completed scene, unless the completed scene were excessively vile, indeed, a thing that is not likely to be presented. It is the covert design that is so very mischievous and that results in exciting the evil passions to acts of vileness.

Another serious objection to the moving picture show, one that leads to many acts of vice and crime, is the darkened condition of the room in which the picture is displayed. Dim light and darkness tend to provoke the desire in the minds of men to indulge in

things evil. When a public assembly room is poorly lighted, and when it is open to a mixed multitude of all classes of people, the tendency to do evil things that lead to the grossest immorality is greatly multiplied.

The average moving picture show has become such a resort for persons of questionable character that it has become necessary to place detectives in the rooms to discover and eject or arrest characters who make themselves nuisances in the place. The back seats of these shows have often been the meeting place of persons bent upon immoral practices. Those who have evil designs on the innocent have made the picture show a place of resort with the object in view to fall into conversation with the innocent and so lead them into vice and sin. It is a fact that little by little various nets have been woven by the vicious element about the moving picture show, until honest proprietors have been driven to their wits' end to

discover the necessary preventive measures to defeat these wicked parasites of society from bringing the influences of death into the precincts of their places of entertainment.

Where is the man who wants his wife, his daughter or his sister to go into one of these mixed crowds who press into some of the picture shows until they are packed in like sardines in a box, and there take a seat at random, happening to fall in between two men who are bent on vile intentions, men who are not there for the pictures but for an opportunity to ensnare some innocent girl or woman? There has been enough revealed about these things to make one's blood rush at double speed along arteries and veins. There are shows attended by men so vile that if all who are there for some other purpose than the show would leave, it would seem like a stampede caused by the panic produced by the shout of "Fire! Fire!"

So demoralizing in general is the average picture show that the city of Gary, Indiana, has provided these shows for the school population in the school properties and under the control and supervision of the school authorities. This is a wise provision, indeed, because the picture show has come to stay, and the thing to do is to make it a fit place for persons of pure morals, especially for our wives, sisters and daughters.

There is one other feature of these shows that we wish to mention. It is that many of them, very many of them, are so exciting and sensational in their nature that they produce nervous excitement to such an extent in their patrons that they become what we term neurotics. And it is a fact that the more nervous and excitable any people are, the more readily they yield to the common vices and immoralities. On general principles such shows ought to be suppressed.

Then there are a lot of them admitted by the proprietors to be unfit for women and children, hence they have placed over the door, "Women and Children not Admitted." Fine advertisement, indeed! Ought not every member shun such places of amusement as are not fit for the rest of the family? Especially when it becomes necessary to shut out mother and the children? But why shut them out? Precisely because these shows are immoral in their nature.

We have not condemned all picture shows. We have condemned only those that are of a nature to be contributing agencies directly or indirectly to the scourge called the social evil. However, it is entirely too much the rule and not the exception that these shows are managed in so loose a manner that they become very objectionable to the best people of any community. In evidence that our criticism is not too sweeping, we state the fact that strong

efforts have been made both by general and local authorities to have them brought under better control.

Chapter 9.

The Questionable Hotel.

THE well regulated hotel is a necessity, but there is no apology for tolerating the questionable hotel, the place where vice is allowed shelter and where it masquerades in the garb of a lawful institution.

There is a class of hotels in all of our large cities, and in some of the smaller ones, that are nothing more than assignation houses. These places cater only to the patronage of the sporting class for the sake of the money they can make. It pays a great deal better to rent a room several different times for immoral purposes in one night for a dollar each time, than to rent it to a lawful customer for the whole night for one dollar.

Many of these hotels have their office on the second floor of the building, and on the same floor are the rooms they rent to transients of questionable character. The next floor above the office is rented to girls and women who live regularly in their rooms and are subject to the call of the clerk for immoral purposes, when the men patrons of the place come and so desire. Some of the clerks and bell boys are bold enough to suggest the services of a harlot to any transient man who may unwittingly enter the place and take a room for the night. In this way they become direct contributing agencies to the social evil.

There are numbers of these hotels that are connected with places of amusement, such as cabarets, dance halls, etc., and secure a large patronage from those who frequent these places. Not all persons who patronize the places of amusement named are guilty of immorality, but there is a

class who are and who become the supporters of the shady hotel.

The questionable or shady hotel always has its touch with resorts of similar kind in other cities, and through this means immoral girls and men become informed as to some new city they may desire to visit, thus losing no time nor taking any unusual risk in practicing their immoralities in the new place. In fact the whole sporting world is one organization in a sort of general way. It is not likely that they have any carefully worked out system by which they help one another, but it is quite apparent that, on general principles, they are connected and so become very helpful to each other. It is but natural and to be expected that people who are engaged in the same line of activity will know each other and help each other when this helpfulness does not interfere with their own prosperity. In evidence of what has been said, the follow-

ing is quoted from the report of the Chicago Vice Commission:

"Assignation hotels are scattered all over the city, especially in the down-town district, and on the West and North sides. Prostitutes in saloons and on the streets use these cheap places. The charge for rooms varies from 25 cents to $2.00. The conditions in many of these hotels are unsanitary. The furniture is cheap and the beds are used by many persons each night without change of linen. These places, as used by street walkers and women soliciting in saloons, are the sources of the spread of venereal disease to a greater extent than any other expression of the social evil. There are practically no provisions for cleanliness on the part of either the men or the women."

The unsanitary conditions in many of these hotels is almost beyond description. They are veritable hotbeds for the spread of the most dangerous forms of disease and ought to be placed

under the strictest quarantine. There is fully as much necessity for quarantining these places as for putting a strict quarantine on smallpox, if the good of the public health is to be considered. A perfectly moral stranger from out of the city may chance to take lodging in such a place. He may sleep in a bed that is reeking with the germs of some loathsome disease, and later the disease may develop in his person, causing him untold mental and physical agony.

A civilized community has no excuse to offer for allowing such cesspools to exist. The main reason why they do exist is found in the indifference and inactivity of the general public. A careful examination of any hotel register will usually give a clue as to whether the place is doing an assignation business. In some cases this cannot be relied on, but in the most glaring violations it becomes practically indisputable evidence. The only thing needed in the shady hotel to prove that any

couple who may desire to register are husband and wife, is a pen and ink, or if this is not available, an ordinary lead pencil will serve the purpose.

It is suggested to the reader that, when he is about to register in any hotel, the character of which is not known to him, he should take time to look back over a page or two of the register. If he finds that an unusual number of married (?) people have been registering, and that the same room has been assigned several times during the same day, then he should politely excuse himself and seek another place to stay. He cannot afford to risk his health in such a place as this. There are plenty of hotels that studiously shun doing any business with the immoral class. These hotels deserve our patronage and our encouragement, for at its best the hotel business has to put up a hard fight to keep itself free from moral vampires. Many hotels employ one or more house detectives mainly for the purpose of

detecting any irregularities that may try to steal a march upon them.

Then, further, one subjects himself to the possibility of the worst form of temptation by staying in a questionable hotel, for many of them have the practice of rooming the stranger in some part of the building where one or more of their immoral women may have a chance to solicit him for vile purposes. It is not wise to subject one's self to this form of temptation. Pass on. You may have to pay more for a room in a good hotel, but you will get better service and be safe.

Chapter 10.

Other Causes.

THERE are a great number of contributing agencies that help to increase the social evil and to make it more difficult to battle successfully against it. A number of these will be treated briefly in this and the following chapter irrespective of their relative importance in relation to their effect upon public morals.

Rooming Houses and Flats.

In all of our cities there are a great many rooming houses. In large numbers of these, rooms are rented to the sexes indiscriminately. Practically no attention is paid either by the owner or the renting agent as to the moral condition in these buildings. If the rent is

paid according to contract, no further demands are made. A condition of this kind at once affords a splendid rendezvous for almost every sort of vice. There are scores of rooms and flats that are used for housing those who make their living by conducting immoral resorts.

The low rent charged for rooms in many of the cheaper rooming houses and flats is an inducement to hundreds of young men and women who come to the city to seek quarters in them, and thus they are a great source of danger to that innocent class who become a ready prey for the sporting world. It is a very dangerous thing for any young man or woman to occupy a room in a building that is inhabited by a number of persons of immoral character. The chances are that such a person will be led into the same forms of vice. It is time that the parents in small towns and in the rural districts should awaken to the fact that there is great danger

confronting their children when they go to the city to work. A young girl goes to the city alone to seek work and a place to room. When she goes out in search of a room, she soon sees a sign in a window, "Rooms for Rent." She enters and inquires. She finds the price in favorable comparison with her means and the place convenient to her work. She bargains for the room and moves in. The house happens to be a veritable beehive of morally loose people. In a majority of cases the girl will sooner or later fall, if for no other reason than that she finds she can add considerable money to her income by practicing immorality, and her folks at home will be none the wiser, but will be pleased that she is making so much money. There are not only scores, but literally hundreds of just such cases. And worse than the rest, many of these girls write to their sisters or their girl chums in the country and get them to come to the city for the same game. It

is time for parents to become not only awake but enough alarmed to act intelligently.

Another source of great evil is the flat of several rooms that is rented by some party, either man or woman, or both, for the purpose of conducting an immoral resort. In one building alone there was recently found twenty-four flats which were used for no other purpose than the social evil. The madam may room two or three girls on the premises. She also has a number of girls whom she calls over the phone when business demands their services. These are termed "call girls," because they hold themselves in readiness during certain hours of the day and night. This form of vice becomes very dangerous since the madam makes it her business to form the acquaintance of young and desirable girls and to lure them to her place of business and teach them how to make "easy money" by selling their virtue. The danger is intensified

still further because the patrons of these houses are usually men of means and men who are respectable in the business world and even in the churches of the country. More than one madam has made her boast to the officers that her patrons were men of the very best classes, and that any one coming to her resort, either man or girl, would be treated well and would need fear no danger of disease or of any other sort.

Numbers of these madams keep in close touch with country and village girls and lure them into a life of shame. This is frequently done while the parents think the girl is working at some honorable pursuit and rooming with some good friend in the city. The vice carried on in these flats might be called "gilt edged vice," for the reason that it pretends to take on elegant form. Most of our cities are simply honeycombed with it to the extent that it is appalling. It is doubly dangerous because it makes the unwary believe that

it is really respectable. Many of this class of sports attend church and Sunday-school and move in the very best circles of society, so-called. These facts have been verified by a number of reform societies and agencies.

The Telephone.

The widespread and common use of the telephone has greatly helped to increase the social evil. Not because the telephone is wrong in itself in any way, but because it makes it so easy to call persons and confer with them without the neighbors or any other person seeing or knowing. The public telephone booth is one of the greatest menaces to public morals. It is open at all hours of the day and night for any one who chooses to use it and who has the nickel to drop in the slot. It is greatly patronized in the cities by that class of people who would not venture to use the phone at home for the purpose desired. It is one of the chief agents in

the rooming houses and the private flat that is used for immoral purposes. The telephone puts the whole city at one's command in a certain sense. Many persons will answer the phone who would not think of admitting the party calling them into their home or their office.

The Chicago Vice Commission said, "The telephone is the main agency used in conducting these flats (meaning the immoral flats). Most keepers have a list of young girls 'on call,' that is, girls who are employed during the day and who are ready to come to these flats during the evenings when there is a rush of business." Further evidence of the mischief the telephone does is found in the fact that the Chicago Telephone Company, at the urgent request of the Morals Commission of the city, has agreed to remove any phone from any room or flat that is being used for immoral purposes.

Massage Parlors and Manicure Shops.

Many of the massage parlors and manicure shops have become notorious dens of vice and immorality. Especially is this true of those conducted in the downtown districts. The manicure establishment is conducted by girls and women, and thus it becomes the meeting place for men with these parties, who desire to arrange for immoral practices. What can be said of these manicure shops can be said of the massage parlors and bath rooms managed by women and open for the trade of men. The reputation of many of these places has become so bad that it is not uncommon for a chaste woman who has been manicuring to discontinue and seek some other employment in order to avoid the suspicion that may fasten itself upon her if she continues in this occupation. There are likely perfectly respectable women following these lines of business, but nevertheless they are a

source of danger to morals and have been so recognized by all careful investigators.

Lady Barber Shop.

The barber shops conducted by ladies for the patronage of men are frequently conducive of a low standard of morals. Men of vile intent are disposed to patronize these shops for no good purpose. We have hardly come to that high development in our civilization when it is wise for any lady to undertake to run a barber shop for men, unless she expects to increase her temptations and her danger. She can manage her shop properly, but the chances are that it will not be done. Many of these shops are the anterooms to vice.

Ignorance.

The lack of such literary training as will fit one for some lucrative calling in life is often the cause of girls going wrong. Because they lack in their edu-

cation they are compelled to seek employment where low wages are paid, often not a living wage. The result is that the girl resorts to the practice of immorality in order that she may make enough money to keep up with the demands of society. Careful investigation discovers the fact, that far the larger majority of sporting women are deficient in their literary training, and many of them lack in native mental talent. It is rare that one is found who ranks high intellectually and educationally. And, when one of this rank is found, there is always some unfortunate history back of her fall. Ignorance is a dangerous foe to good morals.

The Double Moral Standard.

One of the curses to our present-day civilization is the double standard of morals. It is absolutely wrong to have one standard for men and another for women. The only right thing to do is to require the same of one sex that we

require of the other. It was so in the days of our Master. The Pharisees were demanding the life of the woman taken in adultery and made no demand whatever of the man. Whenever the public sentiment will as readily excuse and forgive the woman as it does the man, then there will be some chance for a fallen girl to rise, and scores of them will take advantage of this opportunity. The fact that there is practically no forgiveness for the girl who goes wrong tends to discourage the fallen and cause them to keep on in their evil way. On the other hand, if the public would take her back again into their arms and lend the helping hand as is done to the man, she would be encouraged to rise up and try harder than ever to keep out of the paths of sin.

Careful investigation proves that multitudes of fallen women and girls continue in the downward course simply because the future seems hopeless to them so far as restoration to respect-

ability is concerned. When we are once rid of the Pharisees the whole world will take on a new life. Jesus Christ released the woman and freed her from stigma so far as he was concerned, on the ground that she go and sin no more. Well may we afford to learn from the Master and go and do likewise. It is not so much sin, awful as it is, that is disgrace, as the disposition to continue in sin. He who sins and turns from his sin, having repented, is just as honarable in the sight of God as if he had not sinned, notwithstanding what the Pharisees may say. When the Spirit of the Master once takes hold of men, then there will be but one standard, and this standard will make it perfectly possible for any fallen sinner to rise, no matter to what depth he has fallen. The writer can point out cases where girls had gone wrong, who, repented and who are now the very best of housewives, respected by all who know them. Reformation is entirely possible.

Chapter 11.

Other Causes (Concluded).

Immoral Theaters and Shows.

MOST of our large cities are festering with immoral theaters and shows, where performances are given before the public that outrage every sense of morality and virtue. The vilest scenes are transacted and the most grossly impure suggestions made. Everything is done that carnal propensity can invent to aid and abet things that are impure. Everything is offered the public, from the mildly suggestive to the Salome dance. The sensual passions are stirred to the full extent, and when the show is over scores are ready for the practice of the vilest immoralities. The advertisements of these plays

appear upon the billboards throughout the city and country in pictures that are not fit to be exposed anywhere, unless it be in the abyss of darkness inhabited by the fallen angels. Such conditions lead the youth of the land in but one direction, the direction of immorality.

Here again we are confronted by the double standard in a little different form. Some popular actress disrobes herself of everything except a slight bit of thin veiling and dances before the elite in some parlor on Lake Shore Drive, or some other avenue of wealth, and they call it "poetic expression," and the press agents go into ecstasy of rhetorical figure in their efforts to describe its beauty in the morning papers. But if some handsome woman gives practically the same dance in less sumptuous quarters, these same fellows are loud in their condemnation of the immoral scene. We are quite disposed to believe that sin is sin whether it be transacted in gilded palaces or in hovels. It

does not matter where Salome dances. The questian is, Did she dance? If she did, shame upon her! The immoral show tends to immorality whether we call it by some refined name like "poetic interpretation," or by some other name more suited to its low moral quality. The whole devilish business contributes to the world scourge.

The theater at best is not conducive of good morals. This we need not argue, but just let the stage people tell their own story. Olive Logan, a celebrated actress, says: "The actual prevailing character of actors, male and female, has been not only disreputable but immoral and licentious." Clement Scott says: "It is really impossible for a woman to remain pure who adopts the stage as a profession. Everything is against her." Testimonies of this kind might be multiplied to a great number, all coming from the mouths of actors and actresses of the day. If the theater is immoral at the core, how can

it be other than demoralizing to those who attend? What influence upon the world would the church have for good if it were as impure as an institution as is the theater? We are compelled to conclude that, not only the so-called immoral theater tends to increase the social evil, but the theater as a whole tends in this same direction.

Others than those engaged in the profession condemn the theater. Henry Ward Beecher said: "The theater must be corrupt to live. It is notorious that the theater is the door to all the sinks of iniquity." William Ellery Channing said: "The theater has nourished intemperance and all vice. It is disgraced by profaneness, coarseness, indelicacy, low wit, such as no worthy woman of the name can hear without blushing, and no man can take pleasure in without self-degredation."

Low Wages.

The low wages paid to girls by many of the mercantile and manufacturing enterprises of the land tend to increase immorality. There has been some increase in the wages in the past six years, but in many cases they are below a living wage yet. The girl must live, and if she is poor and if she is without the support of someone else, she must live upon what she earns, and she must earn enough in some way to live, or she must go to some infirmary. She must live. If the wage paid her by her employer will not keep her, then she will be tempted to try to add to it by resorting to some other means than her daily work. If she is at all attractive there will be someone ready to suggest to her the so-called easy way to make money. If she has never been carefully trained with reference to morals, or if she is naturally a weak character, she will be almost sure to fall.

There are many fallen girls who can trace their fall to the need of more money due to the fact that they were not getting a living wage. Investigation by a state commission brought out this fact clearly in one of our largest cities within the past five years. To be sure, one of the largest employers of girls tried hard to make it appear different when he was on the stand before the commission, but the girls from his own establishment overthrew his testimony when they were put on the same stand and testified.

We will give one example that was investigated. Two gentlemen, one a banker from a western state, were walking along the street in a large city at seven o'clock one evening. A fine looking young woman solicited them for immoral purposes. Astonished that so handsome a girl was in so vile a business, she was asked to explain the cause. Her explanation was, that she was clerking in a certain large department

store, one of the largest in the United States, and that her wages would not support her, for she was required to dress well in the store and to move about on a certain social plane. She said that she had no one in the world to help her, and that she resorted to this means two evenings of each week to make up her deficit; and that she was always off the street by ten o'clock. She told what department she clerked in, and what counter. Further investigation at a later date showed that she was at the counter she had named. This same store has been accused of suggesting to their low-paid girls the propriety of making money in this immoral way. Whether the accusation is true to facts or not, it is difficult to know. However, the incident just related would be strong circumstantial evidence. Now, dear reader, suppose that your own dear beautiful daughter or sister should be orphaned and thrown out in just such circumstances as this one, how do you

think it might result? Stop and think seriously before deciding the matter. You have no security that she might not go wrong. This girl was someone's little girl once, and may be she was sweeter than your own child. Innocent, beautiful girlhood is no protection against the social evil but rather increases the danger.

Love of Dress and Display.

There is another class of girls who work for their living and who are receiving wages sufficiently remunerative that they ought to be able to save some money. Their great love for dress and display causes them to spend more money than they earn in legitimate ways, and they frequently resort to immoral practices. Large numbers of fallen women and girls frankly admit that their love for these things was the real cause of their departing from the path of purity. In a certain sense church people are somewhat to blame

for this evil, for there is entirely too much love for and display of dress and jewelry by those who are the professed followers of the lowly Christ. Many a girl has been led to vice by her efforts to keep pace with her own church people in matters of dress and display. They could keep pace with the Master without falling into this temptation, but not with his professed followers.

The Vulgar Styles of Dress.

The styles of women's dress cannot be described in this book without violating the rule that we started out with, namely, that we would use language pure enough to be read by anyone. It is sufficient to say that every form of lustful vice is developed and nourished by the extravagant and shameful styles of dress seen on the streets of any village or city. It is not to be wondered at that there are so many lustful looks and practices on the part of men, but it is rather to be wondered at that there

are any pure men, when we consider the forms of temptation paraded before them constantly by the opposite sex. And here again we find the church people appropriating the whole ungodly thing to their own uses and becoming leaders in the wicked practices. Is it any wonder that the world scourge stalks around like a great giant bidding defiance to all moral reformers?

Lack of Teaching and Warning.

Parents, teachers and leaders neglect to teach the rising generation with reference to the proper care and use of their procreative organs. The failure at this point is the cause of the very common practice of what is called "the secret sin," so common among the youth of both sexes. The practice of the secret sin naturally leads to all other forms of vice and becomes a very fruitful feeder to the social evil.

Children and young people should be taught the importance of cleanliness,

both physical and moral, as it relates to the procreative organs. Physical uncleanness is almost certain to be followed by the habit of self-abuse, and self-abuse naturally leads to illicit congress. Young people should be inspired to live clean lives for the sake of their best physical, intellectual and moral development. The boy or girl who will live properly will have no trouble in outdistancing his fellows in school work, for the simple reason that the common run of young people lessen their mental strength so much by the practice of self-abuse that they cannot compete successfully with the one who does not fall into this ruinous habit. Every lawful inducement ought to be brought to bear upon the youth in order to cause him to avoid this very common sin.

Then there is the danger of contracting one or more of the terrible diseases which follow in the wake of immoral practices with those of the opposite sex.

Very few, indeed, are the young men and women who have been told anything of the nature of the awful diseases that are almost sure to result from prostitution. These diseases are as much to be dreaded as the leprosy. It is a question in the mind of the medical profession whether some of them can be entirely cured when once contracted. Add to the terrors that come to the physical body the terrors that fasten themselves upon the mind and the soul, and the picture of the results of the social evil is one of the most dreadful that can be contemplated. These things ought to be carefully impressed upon the mind of all young people. Countless multitudes of the fallen are lamenting the fact that they were never warned of the dangers lurking in the pathway of lust. As grown-ups we may not be doing our duty with respect to this. We must arouse ourselves if we would save our boys and girls.

A large number of other agencies

contributing to the social evil might be named and discussed, such as the lax divorce laws, the economic stress of industrial life, unhappy homes, broken promises, the foolish customs of courtship, the craving for excitement, the love of ease, etc. Enough has been said to arouse the reader to thought and we hope to intelligent action against this great evil.

Child Marriages.

At the meeting held in San Francisco, referred to in Chapter 2, Mr. C. L. Redfield of Chicago is reported as having said: "I say to you, positively, that these child marriages are laying the foundations for new sources of vice and crime. A campaign of education on the question of early marriages is urgently needed. Perhaps some of you think that thus to delay marriages would be to increase largely the immorality among the unmarried. Heretofore you have based your judg-

ment in such matters on common sense, but I am telling you now that there is a sound scientific reason, heretofore overlooked, why such marriages are an injury to the race. The injury is not to those who marry but to those who come after them. The product of those early marriages—reproduction which breeds mentally and morally unfit—is the first step in the production of those forms of vice which we have upon our shoulders to eradicate."

PART III.

The Remedy.

Chapter 12.

Things That Have Been Done.

IT is much easier to discover the fact that a man is sick than it is to know just what is the matter with him or to administer the proper remedy.

That there is a serious moral distemper affecting the social life of the world no thoughtful observer will deny. Society is reeking with corruption of the vilest sort, a corruption that demands its toll of all classes of society and that wrecks lives, homes and happiness. A remedy must be applied, and this remedy must be the best possible to discover, if the world is to be brought up to the highest standard of moral

efficiency. A number of things have been done in the recent years that have greatly helped to ameliorate the conditions.

Through the earnest efforts of large numbers of the best citizens both in the church and outside a strong sentiment has been created against the social evil. This sentiment has taken practical effect through a number of moves that tend toward the moral uplift of society.

In almost every American city the notorious segregated districts, commonly called red light districts, have been closed, and vice is no longer allowed to parade itself as a legitimate business of the community by the consent of the people. The closing up of these districts has been a long step in the right direction, though it has not worked a complete solution of the problem. This has removed the temptation farther from those who have not been partakers of vice, and has resulted in saving multitudes of young men and

women from falling, notwithstanding the cry that comes from certain quarters that it has made matters worse. It is utterly absurd to claim that the social evil exists to the same degree as it did before segregated vice was destroyed.

Another very helpful thing has been the appointing of a Morals Commission in many of the cities. The business of this commission is to follow closely upon the trail of all forms of vice and adopt methods for correcting social errors. Such commissions are working vigilantly in several cities and have accomplished very good results.

In many places there has been a complete shaking up of the police force in such a way as practically to eliminate the graft system as a means of protecting violations of the laws and the ordinances respecting the social evil. Much remains to be done before the average police department will be what it should.

A large amount of good has been ac-

complished by the various forms of mission work, especially by the midnight mission bands. Still larger results will come from future efforts of this sort.

The press of the country has entered into the fight against evil in a manner as never before, and the good results are becoming daily more apparent.

Another very helpful thing has been the practice of making public through the newspapers the names of persons who own property that is used or rented for immoral purposes. This form of assault has caused numbers of church members, trust companies and others to abandon the practice of harboring undesirable tenants. In some places it has created a very marked stir among people who were considered the best citizens and at the same time were knowingly renting properties for the vilest uses. This stir has very materially helped not only the individuals concerned, but society at large.

The telephone companies come in for

their share of praise because many of them have agreed to remove any and all 'phones that are in houses where the social evil exists. In some of the large cities they are more than ordinarily careful in living up to their agreement. Where this is done the evil has been struck a hard blow.

Many of the state legislatures and the city councils have enacted laws and ordinances that tend greatly to reduce vice and immorality.

Church workers are awakening to their duty and their opportunity with respect to the social evil as never before, and the result has had a marked effect for good.

Saloons, dance halls, cabarets and other places that have been fostering vice are being put under much better regulations in many cities than in former years.

The United States law known as the Mann Act, while it has been greatly misapplied, has lessened to a commend-

able extent the social evil as it was formerly carried on between the various states.

A better understanding has been established among the civilized nations in the past quarter century and more is being done than ever before to prevent commerce in girls and women between the cititzens of various nations. This is lessening commercialized vice and protecting numbers of helpless victims.

One of the most hopeful signs is the fact that there seems to be no disposition anywhere to take backward steps in the work of reforming society and cleansing it from this gross evil.

Quite recently one of our States has passed a law known as The Injunction and Abatement Bill. This is a long step forward. Commenting upon this new law, Mr. Samuel P. Thrasher, Superintendent of the Committee of Fifteen of Chicago, is reported to have said: "The vital point in the bill is that

it enables any citizen, having proof that a building is being used for purposes of prostitution, to serve notice upon the owner of the building or his agents, and if within a reasonable time the owner does not institute correctional measures, such citizen may apply for an injunction. If his allegations are sustained, the court may issue an order closing the building for one year, unless the owner gives a bond to abate the nuisance." This new law is both fair and reasonable and will go a long way toward wiping out the evil.

Another far step in one of our large cities has been to order the displacement of the red lights. This action was taken in July of this year (1915) and was the result of a strong pressure brought to bear through public agitation, caused by educating the public conscience. One of the police captains, speaking of the moral effect of this order, said: "This has done more good than all the raids put together. It has acted as a regular

tonic. What does a person think when he sees a red light? He thinks there's something crooked going on. Ever since the world began, I suppose, red has been a symbol of evil. When a man is very angry they say he sees red. The color even has its effect on animals, not omitting the bull."

Speaking of the above action, another police captain said: "The results have been most gratifying and the 'new red light district' will soon be a thing of the past in fact as well as in outward appearances."

Chaptet 13.

Things to Be Done.

EVERY person who is interested in the welfare of the world feels thankful for what has been done to free society of the social evil. The things that have been done with greater or lesser success have encouraged the best citizens to look hopefully forward to the things that can yet be done. Much remains to do, but no more than can be done, and done successfully, if the good people will work zealously together.

Society needs to be shaken from center to circumference on this question until it understands that it is practically the most important problem confronting the world today. The home, the church and every teaching agency in the

land must be awakened to the duty of teaching the young people the sacredness of the marriage relation and the serious results to both body and soul when God's moral laws are not lived out in life as they ought to be. The public has not yet been awakened to the real magnitude of the task before them. The church must be aroused out of its negative goodness to become actively good. There are a lot of Christians who are so good that they are really good for nothing. Their power is never applied or felt in matters of social uplift, they idly pass by the common welfare of the community as if it was in no way related to their duty. Both pulpit and pew must be stirred out and put to work. The church can do much more than it has done to rid society of this evil.

There must be the elimination so far as possible of all those agencies that tend to perpetuate and build up the social evil. The saloon must go. It

does no good. It is a perpetual source of evil. It cannot live in a pure atmosphere, and the atmosphere cannot be pure where it lives. It throws out a strong moral stench that stifles things that are good and pure. When it is voted out of existence the social evil will be very greatly decreased.

There must be a relentless prosecution of all who procure women and girls for immoral purposes. The solicitor, the cadet, the pimp, the panderer and all of their kind must be driven from the land or into prison. We kill dogs effected with the rabies. The characters named are far more dangerous than mad dogs. We do not recommend killing them, but we do recommend putting them out of business. They must not be allowed to carry on their nefarious business. They can be exterminated.

Immoral rooming houses, shady hotels and flats where the social evil lives and thrives can be practically done

away when once the public goes to work with the problem dead in earnest. It is easy to ferret out such places and practically just as easy to clean them up. The main thing needed is determination on the part of the public. We already have the laws and the ordinances. There is no apology for their existence.

Show houses where vile scenes are transacted and vulgar songs sung must be stopped from doing their work of death. Policemen who will arrest the guilty ones instead of laughing at their performances must be stationed in such places. They can be cleaned up.

Our laws can be strengthened in their weak points until there will be little if any chance for the social evil to exist, except it be under the closest cover. Jokers and loopholes can be eliminated from the laws regulating the social relations.

Well organized and persistent dress reform societies can do much to lessen

the evil by advocating and practicing simple and modest dress. The public must be taught that simplicity is the soul of beauty. There is no harm in real beauty, and everyone has the right to be just as beautiful as possible. However, our modern distorted notions of beauty need to be changed. It will greatly help society when this takes place.

Our cities can be divided into districts, each under the care of a morals officer, whose business it will be to know whether vice is being practiced in his territory, and if it is, to report it to the central authorities, whose duty it will be to suppress it. Thorough lighting, thorough inspection and thorough policing will clean up the filthiest spot in any city. There are enough good men and women available in any city to do this. The trouble is we have allowed the bum element to take the reins and drive to suit themselves. The better

class must organize their forces and work until theirs is the victory.

Every state in the union should have a law enforced requiring that any young person, man or woman, desiring to become married shall be pronounced free from any venereal disease by a competent physician before being allowed to enter into marriage. If a law of this kind were rigidly enforced it would have the effect of causing young people to shun immorality before marriage and it would also protect thousands of innocent girls from suffering from impure and diseased husbands.

One instance, typical of thousands of others, will serve to illustrate the need of such a law. A splendid young Christian girl was married to a young man whom she believed to be virtuous and pure. Not long after the marriage took place she found herself suffering terribly and sought the services of a very competent physician. She had never been sick a day in her previous

life, but had always enjoyed the best of health. Upon questioning her, and, after the proper examination, the physician discovered that she was suffering from one of the most loathesome venereal diseases contracted from her husband, and that she could never enjoy another well day as long as she lived, unless an operation should be performed. Think of an innocent, pure young Christian woman trusting her life to the one whom she loves only to find herself plunged into such despair! There have been countless numbers of similar cases, and they will continue to multiply until we have laws that will protect the innocent from such moral imposition. Not one of us has any security that our own sister or daughter will not be a victim of such unfortunate circumstances. We are too much given to believe that it will always be some one other than our own immediate friends who will suffer. But suppose it should be, are we not interested

enough to be our neighbor's keeper, or are we satisfied to go along through this world unmoved by the misfortunes and the suffering of others? The state has a duty she owes to her citizens with respect to this evil and she ought to discharge this duty faithfully.

We have pure food laws that require every article to be true to the label it bears, and that the label correctly describes the article. We need a pure morals law that will require places of business to be what the sign exposed indicates. A law of this kind will change the scene behind a lot of signs. Some bath houses, massage parlors and other places will either go out of business or change their business. It would not be an overly difficult matter to enforce such a regulation, if the police force is of the right sort. The trouble is that there are a lot of policemen who wear the old-fashioned blind bridles. They can only see straight ahead, and not very far or well in that direction.

Better wages must be paid to girls and women who are hired in many of the stores and shops, wages that will support them in the necessities of life at least. It is a crime against humanity and against civilization to pay any one less than a living wage. Such a practice is a form of slavery that must be done away by law. When this is done thousands of girls and women will be saved from a life of shame. This question has been argued and proved long enough, it is time to act. It will lessen the exorbitant profits of some enterprises, but it will add great moral wealth to the community, a thing far more valuable than money.

Every place known to be used for immoral purposes should be quarantined by the display of the proper sign, and the inmates kept from mixing with the public and the public kept from entering such places until the business is changed. Such places are known to spread disease of the worst form, infi-

nitely worse than the measles and some other forms of disease that are quarantined. Venereal diseases above all other should be quarantined. Any people who will quarantine the measles and let syphilis go free is dangerously near being a community of fools.

The night city should be done away by thoroughly lighting the streets and by policing them much better than in the daytime. There are a lot of places of business running open all night that should be required to close. Every lawful means should be used to get people off the streets at night and cause them to be in their homes or in some place much less dangerous to morals than the streets of the ordinary city. We are not in favor of what is called blue laws, but we are in favor of sensible laws that will regulate society in such a manner as will be conducive of the highest standard of morals.

When we once become awakened and the public conscience fully aroused,

light and experience will reveal a thousand things, so to speak, that remain to be done and that can be done. Everything should be done that will destroy the social evil and elevate society to the highest moral level.

Probably the greatest agency for the uplift of the race would be the perpetuation of a thorough campaign of teaching. We are inclined to the belief that there is more power in teaching than in coercion. In the meantime, until the teaching can take hold of the minds of the people, there must be laws to regulate in matters of public morals. It is not to be expected that we will ever succeed in elevating the morals of the whole community to that high level where restrictive measures will not be needed. There always will be some morally weak people who will have to be kept in place by restrictive measures.

Mr. Clifford G. Roe, President of the American Bureau of Moral Education, speaking with reference to the

need and the value of teaching and arousing the public, is reported to have said:

"In the past our efforts have been largely centered upon the school teacher, the doctor, the lawyer, and the minister. Our new plan is to bring the facts before the great masses of the people, the farmer, the business man, and the laborer. In my opinion Chicago is today morally the cleanest metropolitan city in the world. And what has made it so? An aroused public sentiment, a quickened moral conscience, a deeper and truer conviction concerning the responsibility of citizenship."

"We must educate! We must educate! or we must perish!" is as true concerning this great social evil as it is concerning any of the affairs of life and good government.

Chapter 14.

Conclusion.

IT is not likely that the land can be freed entirely of every vestige of the social evil, but it can be so reduced that it will no longer be the world scourge. It can be so nearly annihilated that its toll of human beings will be insignificant as compared with what it is taking now.

There are those who say it cannot be done. The thing that can't be done is always the thing that somebody does. There was a whole continent of people who said that the ocean could not be crossed, but Columbus crossed it just the same as if they had all been shouting for him. Our people said that messages could not be sent by electricity, some even called the man a fool

who was trying to do it, but Mr. Morse discovered the telegraph and proved them to be mistaken.

It can be done, and it will be done whenever the people of God have as much faith in him as they have disposition at present to surrender to the Devil; whenever we value men above money; whenever we really believe that souls are worth more than pleasure; whenever we prize our boys and girls above anything else in the world. Whenever our chief aim becomes the welfare of the race from the moral standpoint, the social evil will be driven so far into the sea of oblivion that it will never again seriously interfere with human welfare and progress.

There is no city in the land that cannot be ridded of the social evil in five years time, or the vice so reduced that it would be very difficult to find anyone practicing the sin.

To say a thing cannot be done that ought to be done, and which God and all

good people want done, is surrendering to Satan and declaring him to be mightier than the Creator of the universe. The world scourge can be annihilated, and it will be just so soon as the good people take off their gloves and go to work in the strength of Him who gives them life and who always leads his people to victory.

The final conclusion is, that commercialized vice must go. It is going, and it must be kept going until it disappears from the land. It cannot stand against a healthy public sentiment. This sentiment is the result of proper agitation and teaching. It therefore becomes the duty of the good people of the country to keep up an intelligent system of teaching and training the public conscience against this evil. The strongest weapon against this crime of the ages is proper teaching. Coercive measures are good temporarily to hold vice in check, but teaching is the thing that will lift the public up to that moral

plane which will make commercialized vice and other forms of vice a practical impossibility.

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